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Portland Spectator. 13.

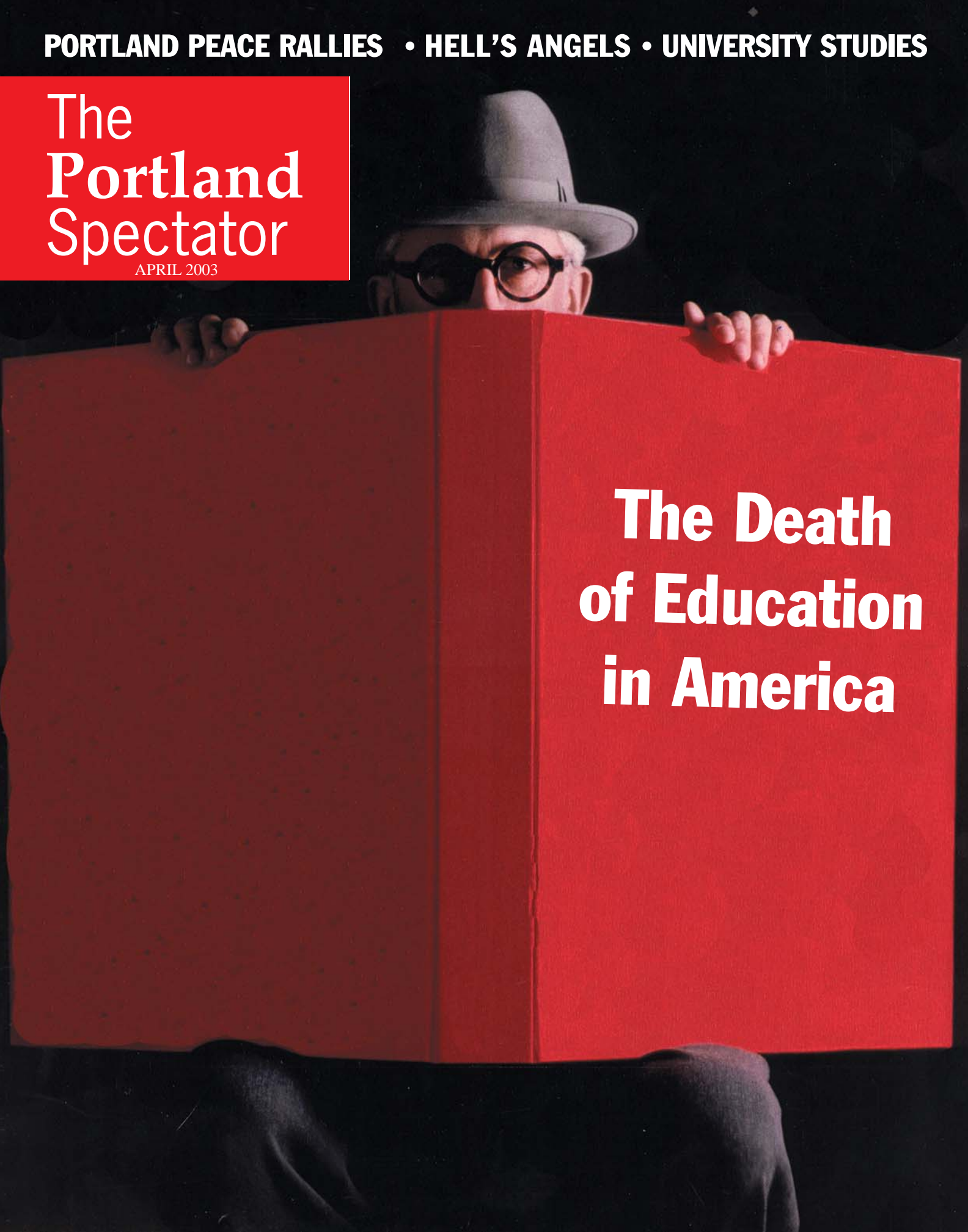
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PORTLAND PEACE RALLIES • HELL'S ANGELS • UNIVERSITY STUDIES

The Portland Spectator

APRIL 2003

A man wearing a grey fedora and round glasses is peering over a large, thick red book. The book is held open by his hands, and its cover is a vibrant red. The background is dark, making the red book and the man's face stand out.

The Death of Education in America

MISSION STATEMENT

The purpose of the Portland Spectator is to provide the students, faculty, and staff with the alternative viewpoint to the left-wing mentality forced upon all at Portland State University. The Portland Spectator is concerned with the defense and advancement of the ideals under which our great Republic was founded. Our viewpoint originates from the following principles:

Individual Liberty

Limited Government

Free Market Economy and Free Trade

The Rule of Law

The Portland Spectator is published by the Portland State University Publication Board; and is staffed solely by volunteer editors and writers. The Portland Spectator is funded through incidental student fees, advertisement revenue, and private donations. Our aim is to show that a conservative philosophy is the proper way to approach issues of common concern. In general the staff of the Portland Spectator share beliefs in the following:

- We believe that the academic environment should become again an open forum, where there is a chance for rational and prudent arguments to be heard. The current environment of political correctness, political fundamentalism and mob mentality stifle genuine political debate.
- We support high academic standards.
- We believe that each student should be judged solely on his/her merits.
- We oppose the special or preferential treatment of any one person or group.
- We believe in an open, fair and small student government.
- We believe that equal treatment yields inequality inherent in our human nature.
- We oppose unequal treatment in order to yield equality, for this violates any principle of justice that can maintain a free and civilized society.
- We oppose the welfare state that either benefits individuals, groups or corporations. The welfare state in the long run creates more poverty, dependency, social and economic decline.
- We believe in Capitalism, and that the sole role of government in economic matters is to provide the institutional arrangements that allow capitalism to flourish.
- We do not hate the rich; we do not idolize the poor.
- We believe in an activist U.S. foreign policy that seeks to promote and establish freedom, political and economic, all around the world.
- We believe, most importantly, in the necessity of patriotic duty consistent with the preservation and advancement of our Republic.

**The
Portland
Spectator**

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The Portland Spectator is published by the Student Publication Board of PSU. All signed essays and commentaries herein represent the opinions of the writers and not necessarily the opinions of the magazine or its staff.

The Portland Spectator accepts letters to the editor and commentaries from students, faculty and staff at the Portland State University. Please limit your letters to 300 words.

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Lost In Traffic

The irrational distain
for the automobile.

By
Justice
McPherson

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PARENTHESIS

Cletus, Get Out of My Wallet

With populations declining in many small towns in rural America, a bill has been introduced to entice people to leave the big city and live the country lifestyle. The bill, being pushed by two U.S. Senators from Minnesota, would pay up to \$27,000 in tax credits and student-loan repayments over several years.

Not only is the American taxpayer currently paying many rural families NOT to grow crops, this bill would force them to further subsidize backwoods bumpkins, living in what columnist Jeff Taylor characterizes as "some God-forsaken hell hole which by rights should dry up and blow away."

From Terrorist to Euro-Trash

Wali Khan Ahmadzai, a 23 year-old Afghan refugee, is the first Taliban fighter to openly seek asylum in Britain. Believing he would be harmed by the new Afghan government, Ahmadzai fled the country "in a convoy of Datsuns given by Osama bin Laden" and moved to Britain to "have a good life."

But don't think that his enjoyment of new-found-freedom has softened his hatred. "I live here but I still think America and Britain are enemies of the Afghanistan people and Muslim people," he says. Strange how the line between war criminal and persecuted refugee has been blurred.

Sniffing Stains

The chief minister of the Malaysian state of Selangor has urged women to check their husband's pants for tell-tale stains or hotel receipts if they suspect the men of visiting prostitutes.

The women are instructed to take any soiled trousers to the authorities as evidence which will be used to catch men with their pants down, so to speak.

THE GREAT PAT MOYNIHAN



For calling attention, four decades ago, to the crisis of the African American family -- 26 percent of children were being born out of wedlock -- he was denounced as a racist by lesser liberals. Today the percentage among all Americans is 33, among African Americans 69, and family disintegration, meaning absent fathers, is recognized as the most powerful predictor of most social pathologies.

At the United Nations he witnessed that institution's inanity (as in its debate about the threat to peace posed by U.S. forces in the Virgin Islands, at that time 14 Coast Guardsmen, one shotgun, one pistol) and its viciousness (the resolution condemning Zionism as racism). Striving to move America "from apology to opposition," he faulted U.S. foreign policy elites as "decent people, utterly unprepared for their work."

- George Will, *The Washington Post*, March 27 2003

THE U.N. FACTOR

Nor are Iraqis likely to cheer a U.N. role that enhances the power of France and Russia and China and Germany, all countries which made commercial deals with Saddam and cynically tried to thwart the military liberation of Iraq. All of them, especially France and Russia, are desperate to maintain in free Iraq oil concessions granted by Saddam. Also, the Germans built a bunker for Saddam designed to withstand a nuclear attack. The French constructed the nuclear reactor at Osirik, which the Israelis destroyed in 1981. And so on.

- Fred Barnes, *weeklystandard.com*, April 6 2003

THE LEFT-WING WAR

There is nothing conservative about war. For at least the last century war has been the herald and handmaid of socialism and state control. It is the excuse for censorship, organised lying, regulation and taxation. It is paradise for the busy-body and the nark. It damages family life and wounds the Church. It is, in short, the ally of everything summed up by the ugly word 'progress'

- Peter Hitchens, *The Spectator*, April 5 2003

REWARDING TERRORISM

The defining characteristic of the Northern Ireland model is that it is a morality-free zone. Indeed, one of the first things Mr Blair did on taking office was to admit Sinn Fein/IRA into all-party talks without its having to abandon the tools of violence.

This week, he will no doubt be urging his guest not to insist that Palestinians forswear coercion before full-scale negotiations resume. In Northern Ireland, Mr Bush will be able to see for himself how terrorists can endlessly cash in the tools of violence for startling political gains.

-Editorial, *The Daily Telegraph*, April 7 2003

Students teach city

When the war began last month, a dedicated group of PSU students decided to show Portland how an education helps people grow and develop. With the coordination of various groups, they met up with a larger demonstration and yelled a lot, blocked traffic, got arrested, then maced, and to top it all off, they showed everyone through reasoned argument (crying "why" with mace in their eyes) how they were the victims.

Any problem with the Blazers?

Well, it finally looks certain: we're screwed. The Blazers are officially in doobie-smokin' felony mode. Reuben Patterson and Zach Randolph show team spirit by getting into a fistfight during practice, while the rookie on the team, Qyntel Woods, learned quickly from the veteran teammates by getting cited for possession of marijuana while speeding.

It's pretty depressing for the playoff picture: a team that's stoned all the time and brawls during practice

The hopeless Senate

It appears that the last useful thing the Senate could possibly do for students has just been avoided. The idea is that they pass a budget so that everyone can get student fees. Every student group as well as Athletics gets this money. The Senate though, seems incapable of action.

With this useless Senate, someone should just step in and do it for them. Why should so much money be put in the hands of a bunch of nincompoops?

The right thing

The State House recently passed a bill that effectively eliminated the measure passed by voters to increase the minimum wage in Oregon. While the economic dangers of the ill-fated measures 28 and 23 seemed glaringly apparent to voters, somehow, the economically destructive and crippling effects of a minimum wage hike was missed. Kudos to the House for doing its job and protecting Oregon's economy and the jobs of small businesses and entrepreneurs.

Making the Elections



NOT TO CONFUSE YOU

Last year the elections page of ASPSU appeared in most computer labs. Not this time though. Apparently, the APSU was concerned about possible high turnout. At the end we ended up with the usual 6%. ASPSU spends lots of time preparing for the general elections, but they don't actually want people to participate. Suppressing the turn out helps the same old people get re-elected.

WHAT DOES WRITE-IN MEAN?

The Elections Committee decided to change the definition of write-in. Several individuals running for various positions were given write-in status according to election guidelines due to late submissions. While the term spells out quite clearly that the candidates names were not to be added to the ballot, but must be "written in" by voters, the elections Committee chose to disregard the rules. As usual, Salem resident and ASPSU president and committee member Kristin Wallace failed to show up. Not that it would have mattered if she had, since she rarely minds disregarding ASPSU guidelines.

NEED HELP

OSPIRG, in its campaign to get \$120,000 of student fees, has used money from the non-profit OSPIRG Foundation. They also received help from non-PSU students and the full support of the ASPSU executive. At the end they won, but the vote was surprisingly close.

Now that OSPIRG has come closer to the \$120,000 we might not see as many posters decrying imminent global warming, or the plight of the homeless caribou. Nothing like the time tested political method of using doom and gloom to scare up support.



Tom G. Palmer at PSU

On March 3, Tom G. Palmer, a Senior Fellow at the premier libertarian think-tank the Cato Institute, spoke on the economic and societal benefits of global trade. After an intriguing lecture and a lengthy question and answer period, Dr. Palmer invited the audience to continue the discussion at Hot Lips Pizza, where he bought beer and pizza for a group of about 25 people.

EDITORIAL

“Democracy, whiskey and sexy”

In a recent New York Times article, the author described the reaction in a small Iraqi village as U.S. troops rolled into town.

"In the giddy spirit of the day, nothing could quite top the wish list bellowed out by one man in the throng of people greeting American troops from the 101st Airborne Division who marched into town today.

"What, the man was asked, did he hope to see now that the Baath Party had been driven from power in his town? What would the Americans bring?

'Democracy,' the man said, his voice rising to lift each word to greater prominence. 'Whiskey. And sexy!'

"Around him, the crowd roared its approval."

Not exactly what we are fighting for, but "Democracy, Whiskey, and Sexy" will work for now. Ahead of us lie many obstacles. As this editorial is written the war goes well but in no way should we rule out a nasty turn of events.

Of course the most difficult part of this whole enterprise is the day after the fall of the dictatorship. Democracy is something that many may desire but it doesn't come easy. Oftentimes in countries with limited experience of representative government, democratic reforms degenerate into mob rule.

A respect for individual rights is elementary to the future of the Iraqi democracy. And with that should come firm protections for property rights and openness to trade. We believe that those should be established before any long term democratic

reforms are made. Only a prosperous Iraq can have a thriving democracy.

Many people view Iraq's oil reserves as a blessing. That may be so, but historical experience proves otherwise. Oil in the Middle East has worked to retard economic and political progress. Ruling elites have used the black gold to buy the approval of the local population and in return no economic or political reforms have taken place. Perhaps, paid apathy could have worked for the corrupt rulers of the Middle East, but oil prices happen to fluctuate.

Iraq's oil will surely help finance the immediate needs of the population but in the long run it might be proven an impediment to progress. Politicians will be tempted to use the country's oil wealth to buy votes. The Bush administration should set all the conditions in place that would allow free markets to flourish. This is the only chance for Iraq to change for the better.

And let us be clear that the U.N. should stay out of it. In the first place it would be immoral to put in charge the people who opposed the liberation of Iraq. Secondly, the U.N. is infamous for its shortcomings in managing countries, most notably in Bosnia. The U.N. role should be limited to humanitarian help. The less the U.N. helps, the faster "Democracy, Whiskey and Sexy" will arrive.



Affirmative Action v. Fairness

The United States Supreme Court has begun hearing *Grutter* and *Gratz v. Bollinger*, a case challenging the legality of the University of Michigan's racial based admissions policy. For the first time in over 25 years the highest court in the land has the opportunity to end the tradition of a discriminatory and patently racist policy.

Regardless of the verdict, this case will undoubtedly prove to be a landmark in the affirmative action debate.

Barbara Grutter applied to the University of Michigan holding a 3.81 grade-point-average, and an LSAT score of 161, placing her in the 86th percentile nationally. But while 100 percent of black law school applicants with the exact same qualifications are admitted, white students are admitted at a rate of only 8.6 percent. The University admits students using a point scale.

An applicant receives 3 points for an "outstanding" college

essay, 12 points for a perfect SAT score, and a whopping 20 points for "underrepresented racial/ethnic identification."

There are finite resources available to universities and consequently only a fixed number of applicants can be accepted. Thus, to accept an unqualified student on the basis of race, necessarily entails that a qualified student who is not a member of a sought after racial group is denied access. This policy explicitly awards privileges and punishments based dominantly on the color of an individual's skin.

If the court truly means to uphold the rights outlined in our country's founding documents and intends to send a message that racial discrimination of any kind is unacceptable, then it must reject the use of state sponsored affirmative action policies in public institutions.

University Studies Reform

Giving options to students, making the program better. **BY NATHAN PAWLICKI**

THE motto of Portland State University is, "Let Knowledge Serve the City." In order to achieve this worthy goal, PSU strives to be an access institution where people from all walks of life can endeavor to use the resources of the university to better themselves and others through the common pursuit of knowledge and reason.

Almost a decade ago, PSU chose to incorporate University Studies into its academic curriculum. Portland State describes University Studies and its overall goal, "...to facilitate the acquisition of the knowledge, abilities, and attitudes that will form a foundation for lifelong learning among its students." This is supposedly achieved through a four-year program that is unique to PSU and is not widely adopted elsewhere.

Portland State University prides itself on its diversity and that its campus is host to students from many backgrounds and experiences. However, this illustrates how Portland State University must do everything possible to be flexible and meet the disparate needs of all students. While University Studies may have worthwhile goals, it is not able to meet the needs of all those students that PSU was created to serve.

Here are some ways in which University Studies does not best serve the needs of all students: University Studies classes have great difficulty transferring to other schools, especially those beyond the state of Oregon. No one knows what the future may bring and students must have all options open to them so that they can be prepared to succeed at PSU or elsewhere.

In doing this, students must have the ability to take classes that they are sure will help them wherever they are. Since PSU mandates University Studies, it therefore does not recognize the work put in by students who decide to follow the traditional general education route.

This also applies to transfer students who satisfied their former school's general education requirement only to find that it is not enough. In their enthusiasm for this new learning style, PSU has forgotten the path that has led so many down the road to a solid education and the means of creating a better life for

addressing these fundamentals. This way, the failure of one class to meet one need does not mean the failure of one class to meet all needs.

There are many more arguments including academic quality and rigor, a vague theme-based structure, and a forced service to the community, but what matters most is simply that there are students at Portland State University who feel that they are not being served. There are students who wish that the university would unchain them from these obligations and allow them to learn and succeed in a proven manner that has worked to enrich the lives of millions. Portland State has led the charge for this new program, but we have seen that the desires of many students have been ignored in the name of "progress."

Like other new programs and innovations, University Studies does not need to be forgotten.

Instead what we must do is allow the tried methods and knowledge of the past to be a firm foundation on which to build. University Studies must prove to students that it offers not just an alternative to the traditional route, but a better one. The one to ultimately decide that however is each individual student. Many students come to Portland State because they feel that it is in their best interests overall even in spite of problems associated with University Studies.

University Studies has the potential to dramatically affect the way that universities teach students and over time the program will have the opportunity to grow in quality and be increasingly recognized and accepted elsewhere. For the time being, we must work to both increase the quality of this well-intentioned program, but still allow students to decide the course of their own future. In order to achieve this goal we must recognize where University Studies falls short and then propose realistic means to address these problems. ■



themselves and others.

The traditional route may not be new and cutting edge, but it must not be dismissed. Someone once said, "The notion that we can dismiss the views of all previous thinkers surely leaves no basis for the hope that our own work will prove of any value to others." The thoughts and methods of the past must not be discarded in the rush to embrace the future. In doing so, we throw away the very foundation that gives us the ability to innovate and adapt for the future.

Many other complaints arise about the difficulty of the program, or lack thereof. At the same time, others are condemned to continue their education without a solid understanding of the fundamentals of how to properly read or write at the levels that life in school and beyond will require of them. It is the very idea of a one-size fits all classroom that doesn't allow for each individual student to get the amount of attention they need. Using the traditional route, students take classes that focus specifically on



Churchill, Appeasement and Iraq

The same yesterday, today and tomorrow. BY MICHAEL KING

Recently I've thought that if I were to write an essay commending Tony Blair for his support on the current war in Iraq, I would call it "His Finest Hour." That would, of course, be an obvious reference to Winston Churchill, another British PM who attempted to call the attention of Britain and the world to a threat posed by another dictator, one who was also ignored, his threat downplayed and whose moral virtues (or lack thereof) were overlooked by many influential people. While obviously the details are different now, many of the general themes that were so eloquently championed by Churchill are just as relevant today as they were in the 1930s.

In 1935, the British newspaper tycoon (and Germanophile) Lord Rothermere visited Germany, and was impressed with the new Nazi regime. When he tried to explain his reasoning to Churchill, then a struggling Conservative MP out of favor with most of his party, Churchill responded: "If his (Hitler's) proposal means that we should come to an understanding with Germany to dominate Europe, I think this would be contrary to the whole of our history." This deep understanding of Britain's role in Europe, along with a much more realistic assessment of human nature is what set Churchill apart from his opponents.

Often overlooked is the interesting fact that one of Churchill's ancestors, John Churchill, the first Duke of Marlborough, formed an integral part of his outlook. Marlborough commanded armies of the Grand Alliance during the War of the Spanish Succession in the early 18th century, an attempt by the British government to stop one power from completely dominating Europe. Fortunately Churchill didn't possess a formal academic background in history. Rather, in a trait often overlooked today, he read voraciously, and possessed a tremendous ability to recall facts. To Churchill, it was obvious that Germany had to be stopped—it was quite simply in Britain's lifeblood. From Waterloo to World War I, British policy had been based on the balance of power. To appease Germany

might in the short term bring peace and stability, but at the expense of making Britain a vassal state of a Nazi Europe. The Great War had been fought to keep Imperial Germany in check—if Britain should appease Germany 20 years later, then what were those horrible sacrifices of the Lost Generation for?

On the surface, one of the most pervasive and rational sounding arguments against invading Iraq (though as I write this it's a little too late to turn back) is the threat posed by North Korea. Here we have a state that has the ability to attack the Western United States, and can be compared to the Michael Jackson of the world—a weird, backwards country that can be incredibly unpredictable. Surely, this offers a chance for Iraqi appeasers to act like hawks, while still making sure that useless formalities, like weapons inspectors acting under the aegis of the U.N., are allowed into Iraq.

Actually, North Korea offers the example of what happens when appeasement reaches its logical conclusion. Apart from the horrible carnage that would result from a conventional war on the Korean Peninsula, a nuclear war is simply too dangerous to risk. What American president would want to risk Seattle or Los Angeles? The rubicon has already been crossed: there is simply too high of a chance that North Korea already has nuclear-tipped ballistic missiles. That is what makes the dove's arguments so perverse: it's the wrong country, and too little too late. The eight years of acquiescence during the Clinton Administration regarding both North Korea and Iraq are a perfect analogue to the MacDonald-Baldwin-Chamberlain era of the U.K in the 1930s.

Desert Storm was the perfect application of what I call the Churchill Doctrine. Iraq was expelled from Kuwait, and was prevented from potentially exploiting the oil wealth of the Persian Gulf states. Assuming the U.S. military would have been drawn down during the 1990s as historical, a fat Iraq, growing rich from the oil wealth of the Arabian peninsula, with 12 extra years to make WMDs

would be a much more difficult country to invade. At the time of the Munich meeting between Chamberlain and Hitler in 1938, Churchill wrote to a friend: "we seem to be very near the bleak choice between War and Shame. My feeling is that we shall choose Shame, and then have War thrown in a little later on even more adverse terms than at present." *La plus ça change...*

What, then are we to learn from history? I've noticed that one of my favorite quotes from Edmund Burke has been gaining popularity recently: The only thing necessary for the triumph of evil is for good men to do nothing. This is the lesson from history that we must remember, and what helped Churchill save Western Civilization. Evil men will always be with us, and sometimes only armed conflict, perhaps taken without the consent of the international community, will suffice.

Those who see differently have always offered various excuses: Perhaps collective security will work, (the League of Nations, the U.N.); perhaps geography can allow us to do nothing (the attitude of British conservatives in the 1930s, American paleoconservatives today), perhaps Hussein/Hitler/whoever isn't as evil as the hawks are making him out to be (idealistic and misguided religious liberals, doves on the far left). In each of these cases, history has proven them false.

It is practically a cliché, but those who neglect the lessons of history are doomed to repeat them. Let us be thankful then, that those in power, particularly in the U.S., U.K. and Australia, have taken those lessons to heart. ■

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DAILY UPDATES**



Walking with Dinosaurs

The futile efforts of the vocal minority. BY SHAHRIYAR SMITH

March 15 – mid-day. I had decided to attend the anti-war demonstration at the waterfront to see just exactly what was going on, what it was about. As I walked down to the waterfront, I encountered a group of people also heading to the demonstration. They were a politically active neighborhood association from the Washington County area. I asked them what they were doing, what their message was, what they stood for. They said they wanted peace in the world, but did not further clarify exactly how or by what measure they hoped to attain it. I pressed the question politely. A woman who was clearly the head of the group told me that they believed in another solution, that there was a better way. They didn't seem to really know exactly what that was, they just seemed to hold the belief that there was one. Many of them were elderly, or middle-aged with families. I got the feeling that they were decent people who just didn't like war and wanted peace. Their march was not one of specific objection, or advocacy, but one of faith that there was a better solution.

I parted with their group as I neared the waterfront. There were masses of people. I guessed five or ten thousand in the crowd. I looked across the river at the bridge. Steady streams of people were still coming as far as I could see. I did not immediately join the main crowd. I stood at the edge, watching people come in. There were many signs and slogans. People beating drums and congas walked by. I thought of the obvious irony in beating the "drums of war" at a peace

rally. It was so militaristic. Half of the kids were in camouflage. These people were not like the ones I had met on the way, they were real radicals. Where signs once read: "think of the children" and "love is the answer," they now read: "legalize it," "abolish government," and "no blood for oil." I smiled at the last

Do you support or oppose the United States having gone to war with Iraq?

Support	77%
Oppose	16
No opinion	7

Source: Washington Post-ABC News Poll Monday, April 7, 2003

sign. Every person informed about the present situation knew that this was not a war for oil - the oil contracts are held by nations opposing the war - but it didn't look like anyone informed had bothered to show up. They must have been signs left over from Gulf War I. I actually saw a sign that read: "free Mumia." As they passed I heard a mother caution her child, "Zack, stay close,"

There were also flyers and postcards being handed out. Tax resistance and such things. One of the cards was to City Commissioner Francesconi asking him to reintroduce the resolution opposing war in Iraq. In the corner was a little stamp. It was the insignia of the Industrial Workers of the World. It didn't surprise me. The event was sponsored by, among others, Freedom Socialist Party, Socialist Party of Oregon,

International Socialist Organization, and Socialist Party – USA. I thought to myself about all the people those policies starved and killed, it didn't matter, not much made sense here anyway. People were out chanting nonsensical slogans and holding obscene, childish signs. They were just expressing themselves. There's no problem with this, but there were thousands of people doing it at once – kind of a lot to take in.

The tension was amusing: well-to-do middle class people feeling like going on a Saturday afternoon adventure reminding them of decades past, walking with people they weren't sure would mug them or not. And the other half, looking at them like fair-weather protesters, you know: posers. There was no definite feeling of unconditional group love. Instead, everyone was focused on the stage.

I moved into the main crowd. There were many video cameras and people taking pictures. It seemed like the demonstration itself was an occasion for them: "Wow, look at all the people. Uh, I'm a hardened activist, here's my proof."

I came into her speech halfway. "We are so many people! And so strong! We need to stop this war! Get to a bucket! And give whatever you can!" They were marveling at their own size, their own 'magnificence' and then hitting people up for cash. Buckets accepting donations were set up everywhere. The money was going to pay for the costs of the demonstration (with the huge speak-

continued next page

ers and giant stage), and all extra cash would go to the groups. Every five minutes or so, the buckets were mentioned. "If you haven't already, get to a bucket. Every booth has one. If you even have a dollar, that's one dollar we can use!"

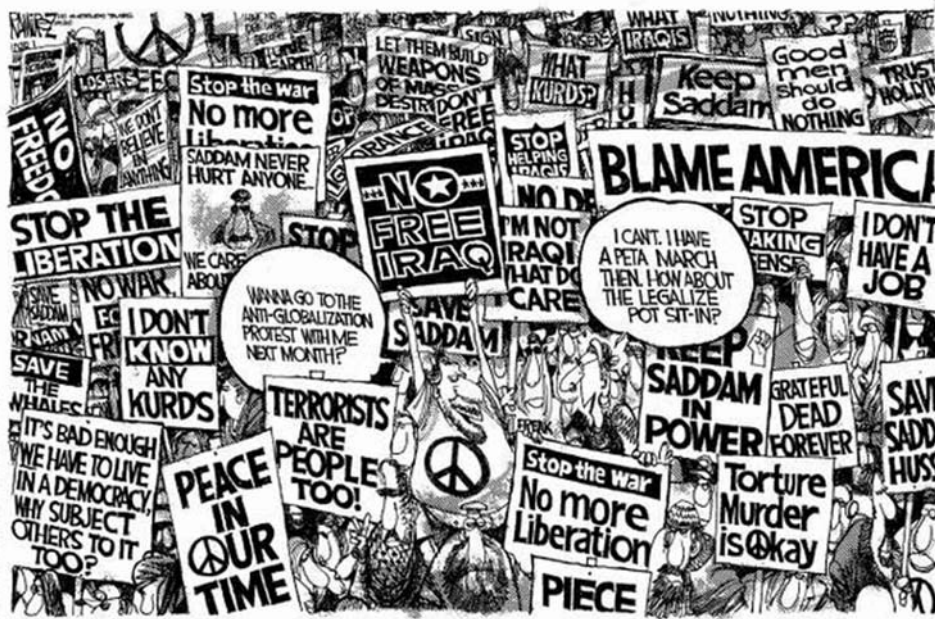
Eventually, people were called to march. An Asian drum group took the stage for a while. They were followed by a melodramatic peace band with folk guitar and a flute. I thought about how cliché it was, but after what I had just witnessed, it was pretty hard to be surprised. All in all, the demonstration was not that bad. It had a few distasteful parts, but overall its message was clear: a bunch of people didn't like war, and there were lots of them. This puzzled me. If there were so many people out here protesting the war, how could it possibly have so much popular support? The atmosphere seemed overwhelmingly anti-war. There was an apparent discrepancy between what I was told was public opinion and what I was seeing with my own eyes.

A few days later, on the first day the war began, I knew that there would be more anti-war protests and demonstrations. I also heard about a pro-war demonstration happening on the waterfront. I decided to check the anti-war demonstration out first. There was a group of PSU students forming in the park blocks around 2 pm to march around for an hour or two and then meet up with the larger demonstration.

I arrived just as they were leaving the park blocks. I walked off to the side of them and listened. Many of the signs were the same as I had previously seen. “No war for oil” and so on. They had a set number of chants that they kept cycling through with a speakerphone in the center of the group. “No war for profit,” “peace now,” and “not my presi-

dent, not my war” were but a few of the charming slogans.

They were marching while surrounded by police on bikes. An enthusiastic girl ran by me with her friend, "Come on, I want to be in the middle of it!" As we walked by, I could hear people standing outside of buildings and passersby commenting, "So stupid." "Some of them look a little old to be students." It appeared that the crowd, which was marching down the middle of the street, was making people angry. But every time they stopped to look at a building to



see the people staring out the windows at them they began cheering. The people in the windows weren't waving or anything, but the crowd cheered anyway. As they walked, they would periodically stop chanting and begin cheering for themselves with "woohoo's" and the periodical fist shooting up in the air.

As we reached the main demonstration, which was sizeable but not nearly as big as the last, the streets were cleared. I overheard a protester comment, "Bitchin about pot and they're over there killin' people. I'm just getting' stoned man." "Great," I thought to myself. "Just great." After observing things for a while, I ran into of all things, a Frenchman. He was cursing at the protesters. He came up to me and patted me on the shoulder, he had seen me wave off protesters motioning for me to join in. "It is good that you

use your brain.” He said in a European accent. I spoke with him for a little while. His name was Serge. I asked him where he was from. When he told me, he saw my jaw drop. He shook my hand, told me he hated Chirac, and how he respected the US because “Americans died so zat ze French could be free.” Amidst all of the French bashing, I felt a little ashamed. But it didn’t look like Serge did.

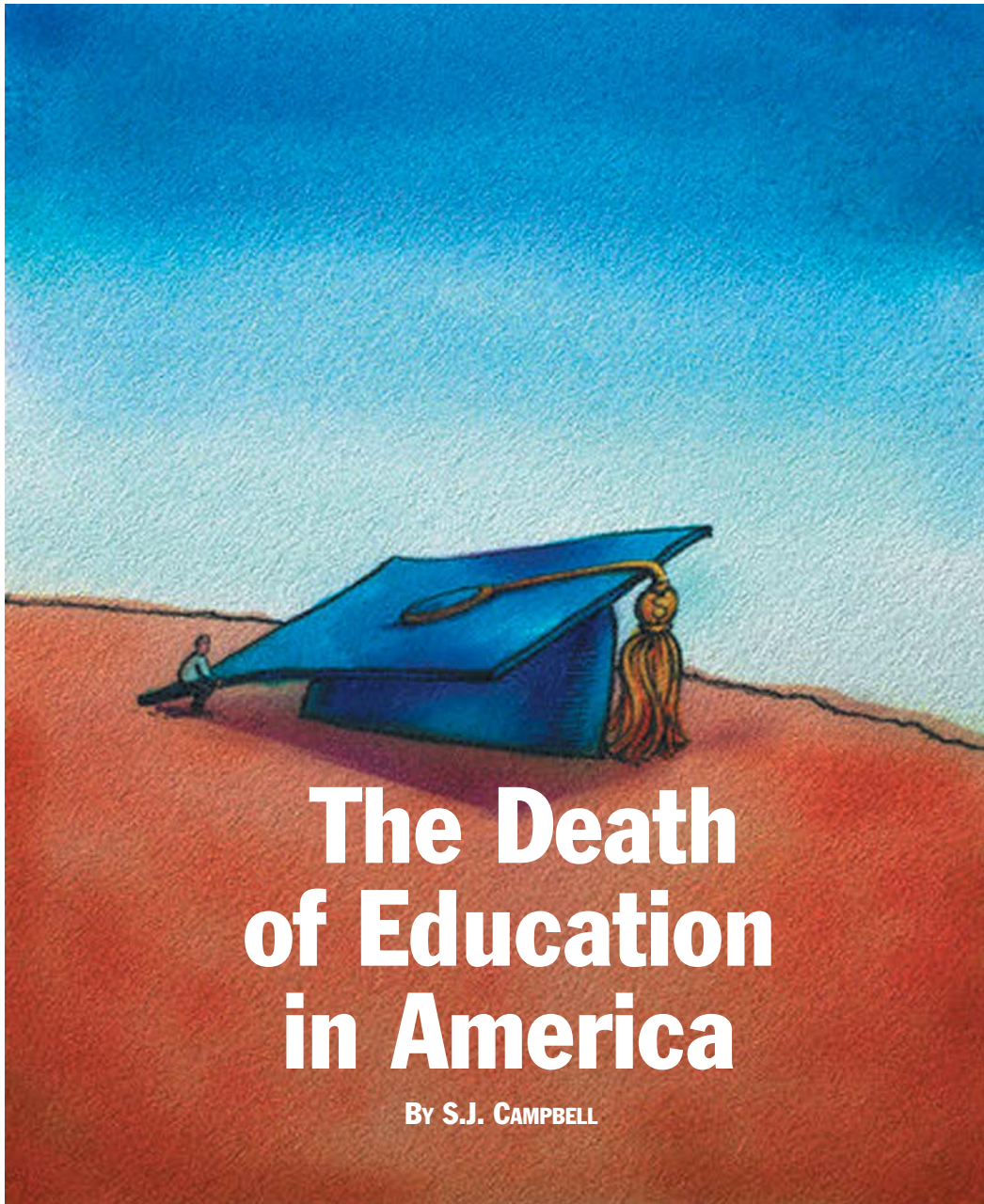
Someone approached me with a resolution to “impeach President Bush.” I informed them that he was “part of my holy trinity,” jokingly of course and watched their faces contort in abject horror. I just turned around and left. It wasn’t worth talking to them any more. There was Black Sabbath playing in the background, then eventually some Rage. It was all so trite. Much of what they were doing had lost its force some time

ago. And it seemed that their momentum was self-perpetuating. Every fifteen minutes I heard cheers. I only heard one or two cars honk, but they were going nuts.

I proceeded to the waterfront to see the pro-war demonstration. It was tiny - maybe a hundred to a hundred and fifty people. Flags and “liberate Iraq” or “support our troops” signs were being held. There were a few radicals trying to get into the middle while yelling racist slogans. “Yeah, lets go get those damn ragheads. Let’s kill ‘em all” A determined and loud group of pro-war protesters yelled them to the corner of the crowd.

I couldn't really hear what was going on. Cars going by were blaring their

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The Death of Education in America

By S.J. CAMPBELL

UPON what justification is the existence of the modern American university predicated? This may seem a strange question; the initial reaction is perhaps derision. What person would speak out against education? Nevertheless, it is the most important question for any intellectual functioning within this milieu. The bias is that everyone in America should be educated, whether it be expressed in our cultural desire for high ranking local public schools, or our ingrained assumption of a 'right' to higher education. But for anyone who cares about the free exchange of ideas, these cultural biases raise important questions that should be addressed.

It may seem strange and comical that one might question the validity and value of our American bias toward education, but that anyone would need a justification for the existence of the modern American university itself is howlingly ludicrous. Nevertheless it is the question the modern American university has forced upon us, by virtue of the only absolute value it has championed in the last half century: relativism. This is not an attack on relativism, rather a look at how relativism has degraded the whole of the American university and the modern education.

Relativism has been the particular doctrine of the modern university at least

since the major shift in global thinking that took place after the first and second world wars. While Europe and the American 'lost generation' shifted their understanding of the nature of mankind and the world in its literature and social philosophy, it wasn't until after the second world war that continental America made the same shift with the advent of the atomic age, photographs of concentration camps, and the stories of Nazi atrocities. In America there was also the special circumstances of the civil rights, and the women's liberation movements.

The arguments compounded upon each other, mixing everything together in a soup of the world's inheritance of ideas,

and referred to them with general distaste. Ideas had led us to these horrific wars; ideas had burned the Jewish in ovens. Ideas had defended slavery and female obedience. The time, and the toleration, for ideas, was over. If strong belief had led to such atrocities, then the modern intellectual could commit no greater wrong than that of strong belief.

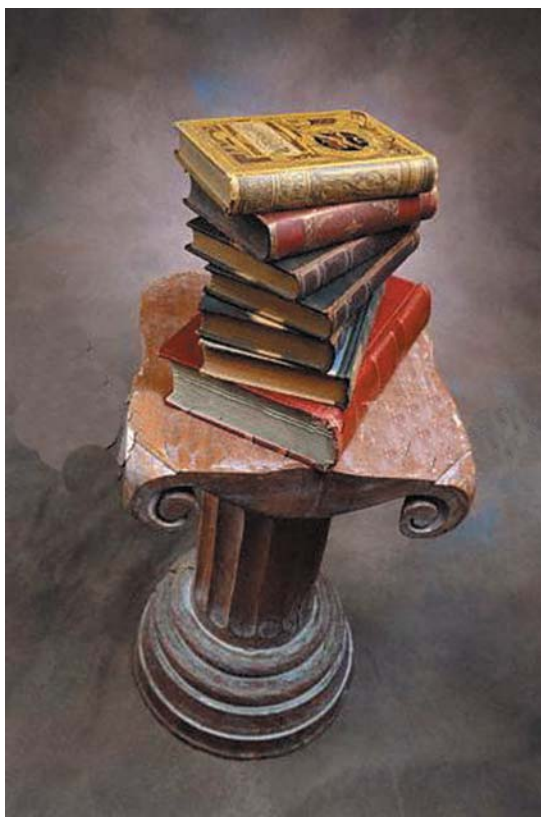
In the universities, this shift changed the landscape of the requirements until the contemporary understanding of 'general education and breadth' has become as foreign as to be not recognizable to the curricula of the past. But it is in the face of these old requirements of learning that a historical criticism rises to the surface, and must be addressed: that of the question of standards.

Throughout history, the 'educated' have been held to standards that would set the modern academic's heart twittering with terror. For a liberally educated person to be fluent in only one language would be a humiliation. Not to be fluent in Latin? Not to have read the classics in the original?

The scholar of the past would consider this not having read them at all. One has merely to flip through the intellectual journals of only eighty or so years ago, to see that even the intellectual dilettantes had a wider knowledge base than do most modern academics. It should be taken as a condemnation of the American institution that now it is possible to matriculate with a degree in literature and never to have studied Homer. And in terms of actual cultural literacy, one need not be fluent in a foreign language; one merely needs to receive the credits.

America has not gotten dumber; we have dropped the gold standard of erudition. Today, the standards used throughout most of western history qualifying one to be 'an educated person' are so much higher than they are today as to be considered by most people to be unreasonable and perhaps even impossible. But more importantly, to the modern student, these historical standards of knowledge and learning seem irrelevant. Why study, to the point of exhaustion, the foreign language, when we have too many decent translations to choose

from? And in fact, why read them at all, when it's just as easy to pass the test from copied down lecture notes from class? As any serious student of languages will affirm, there is much more to a foreign language than the informational content of a specific set of words set in order. This, however, is lost, and the University allows the students to skim along the surface, and in fact getting their degrees without ever getting deep enough into their chosen foreign language to know this small revelation. We even translate literature in our own lan-



guage into more contemporary versions, such as is repeatedly done with the Canterbury tales. We can't even be bothered to read our own literature in our own language, let alone the cultures of the rest of the world.

This, the dropping of historical standards of education, and this general apathy, is the unintended gift of relativism. As relativism crept into the halls and textbooks, it brought with it not merely the toleration of other ideas as it intended, but just this kind of apathy to all ideas. It was a path, intelligently chosen, to disavow the atrocities of the recent past, the radiation sickness, genocide. And for much of the history since then, it

has effectively functioned with its original intention.

One cannot believe in the inherent superiority of their own race if they have been taught to believe that all beliefs are cultural chimeras. They are societal fantasies that the masses unknowingly participate in, but the intellectuals know better. They can see through the fantasy to the basic sophist laws of cultural relativism. But two thousand years ago, even while Gorgias spoke that nothing is true, and even if it were, it could not be understood, and even if it could, it could not be communicated, he said that it was important to obey and worship the old gods, because it stabilized society, and made for commonalities between a citizen and his neighbor. But this too leaves a vague distaste of propaganda to the modern academic.

To allow the old gods their respect is to be in danger of the impression that one is aligning with them. It is preferable to remove the masks of these false gods, to wave the air clear of those smoky chimeras in which the masses believe. And so it was with the best intentions that the American University's response was to change the patterns of education. But in going so far intellectually to quell the dangers of fanaticism, they have systematically vilified and then destroyed the possibility of all belief, and with it, of knowledge itself.

In becoming a relativistic institution, the university has effectively cut the body of their argument off, and all that remains is the undefended assertion that these people they teach are somehow better off. But in devaluing all values there is no object towards which education is striving. Educators are therefore impotent and left floundering without the hope of purposeful action.

All of this is only complicated by the fact that if there is no specific goal in education, no vision of the educated person, toward which to base one's efforts, there is ultimately no way to make value judgments about one's progress moving students toward that end. In other words, teachers have no standards in order to evaluate if they're succeeding,

continued next page

let alone if they're contributing something of worth.

Since one idea is not better than the others, there is no absolute, no vision of complete education. The educated person in America is not a better citizen, approves of his country not more than any other. He has greater capacity to deal with no situation, whether real or imagined than any other. If once the goal of education was to make the American student a more capable American, with understanding and familiarity of the texts and

ideas upon which this country was founded, today's student will be taught to not be so sure. And the student, having his doubts, rather than be encouraged to investigate for himself, or to do the work of the good by seeking better methods and means, has simple become distrusting and apathetic.

The whole of America's founding principles and figures are not re-evaluated, they are dismissed. "Thomas Jefferson kept slaves," they say, and in doing so disqualify without further comment the whole of the American thesis. If the goal once was to promote job skills, it is today the student's place merely to question the relative importance of business.

If once the goal of education was to become familiar with all the cultures of the world in order to better find truth and systems of thought, whether personal or political, and make use of them in their daily lives, today there is the understanding that all cultures have values, and instead of being encouraged to look into them, and to learn from them, take the wisdom, and apply it to our own society, instead of asking the intellectual to make society and the student's own life better, it is rather evaluated that all cultures have values, therefore all values are the same. To judge a culture or a value better or worse than any other would be to deny the basic underlying absolute of contemporary thought: that everything is not good or bad, merely relative. To make any evaluation of anything is to commit the fallacy of belief. To the honest intellectual, this chain of logic ends with the impossibility of true

knowledge. All that is left is a lifelong string of "I statements," although we can't really be too sure about the nature of the "I" involved, nor the particular linguistic abstractions that are being utilized in an attempt to convey that information.

So instead of building up, we break down. In the relative world, dissent is the only appropriate expression. Eternal criticism of existing policies and ideologies. Making up for perceived historical wrongs by destroying the institutions.



Dostoevsky's "Notes From Underground," is a portrait of what the modern intellectual must not become, the slight wrong of being bumped as he walks down the road sends the narrator into two years of relativistic indecision, hungering after vengeance, but never able to convince himself of the justice of it.

Clear the air of these old gods.

In this, there is a problem, and that is that dissent ends up only in destruction, in tearing down, and no society can function, indeed no person can function in this kind of environment. The constant second-guessing, dissenting, indecision is nothing but destructive. In fact, it's the definition of neurosis.

This is the circumstance predicted in the nameless antihero of Dostoevsky's "Notes From Underground." In this portrait of what the modern intellectual must not become, the slight wrong of being bumped as he walks down the road sends the narrator into two years of relativistic indecision, hungering after vengeance, but never able to convince himself of the justice of it. His logic is precise, but he misses the point. When he finally decides to revenge himself, he doesn't realize that his neurotic intellectual relativism has turned him into a cowering mouse, an emasculated, anti-social loser who never catches on to the fact that he should just get over it. The point Dostoevsky is making is that knowledge must be useful.

Although the great minds more than a hundred and forty years ago warned against it, this is what the American University has become. All its depart-

ments have become dilute because they lack an understanding of what makes them valuable. They no longer have a vision of education and of their department's place in that vision to guide them in their actions, and so they have been trying to doublethink its way back to meaningful existence. We have substituted names and dates (because they are recorded and valuable to the conqueror) for different visions of history, both in style and in content. We tear down the traditional version of the founding of

America for one in which a beautiful and loving nation of peace is destroyed by the white devil. It is no longer the point that these seekers of freedom and independence struggled to survive; it is important only that they brought smallpox with them. And again, Thomas Jefferson had slaves, so what could he possibly have to say? The

motivation has not been to fix the department, it has been to destroy the old department.

Though to the outsider it would seem as though these ideas have made the various departments of the university neurotic and destructive, and its students correspondingly apathetic to all things and all times, and the only passion and surety any of them can summon is in the act of attacking belief, the modern American university has nevertheless been left to continue its current path unchecked.

So then, back to the question at hand: Upon what justification is the existence of the modern university predicated? What are the rational arguments for its usefulness? For its function? To where does it look to define itself, and the education it provides, as things of value?

The answers are none, there aren't any, there aren't any and nowhere.

The problem of the modern university losing a sense of place and function isn't that teachers go home and are forced to drink their dilemma away, rather it is that the quality of the product they offer has been in continual decline. The institutional neurosis has made what is

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The irrational distain for the automobile. BY JUSTICE MCPHERSON

But the streetcars were killed by pro-

When these academics engage in their hobby of calculating speculative esti-

One day, I dream that children will be able to walk to schools nearby, that the city air will be clean and fresh, and people will be free to travel cheaply, effortlessly and quickly to wherever they may need or want to go. But maybe, just maybe, that will mean the fulfillment of another, older, recently disfavored American Dream: A car in every garage..

The Beer Tax

Increasing the price of Grandpappy's Hooch. JOE COON

A case of your favorite beer may soon be more expensive. A new group in Oregon is calling for a dramatic increase in the state's beer tax. The group, called the "It's Time for a Dime Committee," is drafting a bill that would raise the tax from \$2.60 a gallon to \$35.64 a gallon, an increase of 1,271 percent. Oregon's beer tax has not been increased since 1977 and is currently the fifth lowest in the nation.

Oregon's beer tax, at less than a penny per 12-ounce bottle, would be increased to 10 cents, substantially more than the national average of 2.51 cents per bottle. Moving quickly from the ranks of the low tax states, Oregon's alcohol would become the most heavily taxed in the country.

Nina Robart, former chairman of the Oregon Coalition to Reduce Underage Drinking and current organizer of the "Dime Committee," recognizes that the percentage of increase may appear high, but states that the actual cost to consumers is quite low.

Due to the rate of inflation since 1977, the value of the most recent increase, she says, is insignificant. "It's as if the increase never happened."

Robart believes that the current resources available for youth alcohol and drug treatment are insufficient. She hopes higher prices will reduce alcohol consumption and revenue collected from the new tax will fund state programs geared toward prevention, treatment and recovery.

She points to a February 2002 survey conducted by the Robert Wood Johnson Foundation that reports 78 percent of Oregonians favor an alcohol tax increase to pay for programs aimed at preventing underage drinking and increase treatment options.

"I am not against people drinking, but they need to take responsibility for the fact that they support an industry that negatively affects state budgets and impacts the lives of Oregonians."

Not only would an increase help fund social programs, Robart says, but a 10 cent increase in the price of beer would

reduce consumption between 1 and 3 percent among average consumers, and between 10 to 15 percent among binge drinkers.

John A. Charles, a senior policy analyst at Cascade Policy Institute, does not believe that an increase in the beer tax will accomplish what she hopes. "Sin



taxes," he says, are not an effective method for funding alcohol related programs."

Charles said Oregon's tobacco tax revenue funds dozens of programs that have nothing to do with health, such as public transit. "Only 4.41 percent is used for tobacco-related activities," he added.

Charles argues that it is unfair to tax the majority of consumers who do not abuse alcohol, for the problems caused by the few who do. He believes that the legislature should instead focus on methods that hold specific individuals accountable for the harm caused by inappropriate alcohol use, and "find ways to make specific people pay for specific instances of harm."

Rob Drake, mayor of Beaverton and chairman of the Governor's Task Force on the Alcohol Beverage Industry, believes that "there are many hidden costs to alcohol abuse," and that any increase in the beer tax "would go a long way toward solving a big problem."

In a deliberation on January 23 in

Salem, the task force discussed the proposed 10 cent increase but decided not to fully support it. In the wording of the final report adopted by the committee by a 7-5 majority vote, they "recommend that the legislature review the need for an increase in privilege taxes on beer and wine."

"The recommendation was not as strong as a lot of us thought it should be," said Drake, but he believed an increase of 10 cents was "excessive".

Robart, who watched the deliberation from the audience, was pleased that an increase was considered, despite the task force's decision not to support the 10 cent increase. In her view, given the number of people on the task force that are active in the alcohol industry, "it was a miracle that they mentioned the increase at all."

"The bill does not have a snowball's chance in the legislature," said Paul Romain, a Portland lawyer and influential lobbyist who has represented the Oregon Beer and Wine Distributors Association since 1983.

An increase in the beer tax, he says, would dramatically damage Oregon's microbrew industry, which "does not have room to maneuver price wise."

Robart believes that the negative impact of the increase on local breweries could be avoided by attaching a companion clause to the proposed bill that would exempt breweries that produced below a specified number of barrels of beer.

But Romain contends that such a clause poses constitutional problems. In a 1984 case, *Bacchus v. Dias*, the court found that an excise tax in Hawaii exempting sales of specified local beverages was unconstitutional. The court found that such an exemption "violates the Commerce Clause, because it has both the purpose and effect of discriminating in favor of local products."

While the companion clause Robart speaks of would not only apply to Oregon breweries, Romain states that 95 percent of those exempted would be

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United They Fall

Why the U.N. appears obsolete. BY RICHARD PERLE

SADDAM Hussein's reign of terror is about to end. He will go quickly, but not alone: in a parting irony he will take the United Nations down with him.

Well, not the whole United Nations.

The 'good works' part will survive, the low-risk peace-keeping bureaucracies will remain, the looming chatterbox on the Hudson will continue to bleat. What will die in Iraq is the fantasy of the United Nations as the foundation of a new world order. As we sift the debris of the war to liberate Iraq, it will be important to preserve, the better to understand, the intellectual wreckage of the liberal conceit of safety through international law administered by international institutions.

As free Iraqis document the quarter-century nightmare of Saddam's rule, as we hear from the survivors able to speak from their own soil for the first time, let us not forget who was for this war and who was not, who held that the moral authority of the international community was enshrined in a plea for more time for inspectors, and who marched against 'regime change'. In the spirit of postwar reconciliation that diplomats are always eager to engender, we must not reconcile the timid, blighted notion that world order requires us to recoil before rogue states that terrorise their own citizens and menace ours.

A few days ago Shirley Williams argued on television against a coalition of the willing using force to liberate Iraq. Decent, thoughtful and high-minded--like many of the millions who have marched against military action--she must surely have been moved into opposition by an argument so convincing that it overpowered the obvious moral case for removing Saddam's regime.

No, for Baroness Williams (and many others), the thumb on the scale of judgment about this war is the idea that only the UN Security Council can legitimise the use of force. It matters not if troops are used only to enforce the UN's own demands. A willing coalition of liberal democracies isn't good enough. If any institution or coalition other than the

UN Security Council uses force, even as a last resort, 'anarchy', rather than international law, would prevail, destroying any hope for world order.

This is a dangerously wrong idea, an idea that leads inexorably to handing great moral - and even existential politico-military decisions--to the likes of



Syria, Cameroon, Angola, Russia, China, and France.

When challenged with the argument that if a policy is right with the approbation of the Security Council, how can it be wrong just because communist China or Russia or France or a gaggle of minor dictatorships withhold their assent, she fell back on the primacy of 'order' versus 'anarchy'.

But is this right? Is the United Nations Security Council the institution most capable of ensuring order and saving us from anarchy? History would suggest not. The United Nations arose from the ashes of a war that the League of Nations was unable to avert. The League was simply not up to confronting Italy in Abyssinia, much less--had it survived that debacle--to taking on Nazi Germany.

In the heady aftermath of the Allied victory in the second world war, the hope that security could be made collective was reposed in the United Nations Security Council - with abject results. During the Cold War the Security Council was hopelessly paralysed. The

Soviet empire was wrestled to the ground, and Eastern Europe liberated, not by the United Nations but by the mother of all coalitions, Nato.

Apart from minor skirmishes and sporadic peace-keeping missions, the only case of the Security Council acting in a serious matter affecting world order during the Cold War was its use of force to halt the North's invasion of South Korea--and that was only possible because the Soviets had boycotted the Security Council and were not in the chamber to cast their veto. It was a mistake they did not make again. With war looming, the UN withdrew from the Middle East, leaving Israel to defend itself in 1967 and again in 1973.

Facing Milosevic's multiple aggressions, the UN could not stop the Balkan wars or even protect its victims.

Remember Sarajevo? Remember Srebrenica? It took a coalition of the willing to save Bosnia from extinction.

And when the war was over, peace was made in Dayton, Ohio, not in the United Nations. The rescue of Muslims in Kosovo was not a UN action: their cause never gained Security Council approval. The United Kingdom, not the United Nations, saved the Falklands.

This new century now challenges the hopes for a new world order in new ways.

We will not defeat or even contain fanatical terror unless we can carry the war to the territories from which it is launched.

This will sometimes require that we use force against states that harbour terrorists, as we did in destroying the Taliban regime in Afghanistan.

The most dangerous of these states are those that also possess weapons of mass destruction, the chemical, biological and nuclear weapons that can kill not hundreds or thousands but hundreds of thousands.

Iraq is one such state, but there are others.

Whatever hope there is that they can be

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Hell's Angels

REVIEWED BY MATEUSZ PERKOWSKI

While the inner cities and college campuses were a source of constant rioting and unrest during the sixties, country towns felt isolated from these problems. Geographic and cultural distance protected rural communities against metropolitan social upheaval. However, American country-folk faced a scourge much worse than any civil rights protest or peace march could muster: hordes of muscular, drunken barbarians were invading their towns, raping their women, creating havoc, and the local police were powerless to stop them. The most unsettling part of these massive attacks was that they were random and unprovoked. Sadistic motorcyclists, known as the Hell's Angels, had no rational reason to demolish small towns other than to satisfy their perverse anti-social needs.

After two teenage girls were gang-raped during one of the Hell's Angels cross-country runs, the national press went into a panic. Just about every major newspaper and magazine jumped on the story of the demonic Hell's Angels – a group that had before been almost entirely ignored by the media and the public at large. Although the gang operated primarily in California, the immense coverage of their misdeeds alarmed ordinary citizens all over the country.

Ironically enough, the Hell's Angels thrived on the publicity. Though vilified both on the air and in print, the outlaw bikers were elevated to unreasonable levels of popularity. People were shocked and titillated by the stories of their exploits. Other motorcycle clubs immediately sought to be incorporated into the Hell's Angels' hierarchy. As

often happens in the United States, the media capitalized on Americans' fascination with fear.

While most reporters were content to base their news stories on police reports and witness accounts, Hunter S. Thompson felt that it was necessary to



directly associate with the biker gang in order to attain a real perspective on the whole phenomenon. Despite the outlaws' hostility and disdain for journalists, Thompson managed to befriend several members of the Hell's Angels. For a year, he accompanied the gang on their runs, hung out with them in bars, and even invited them into his home.

This familiarity permitted Thompson to gain an objective outlook on the exaggerations of the group's criminal behavior. As it turned out, the national news media omitted crucial details in order to maintain the image of the Hell's Angels as being composed of mindless, blood-thirsty beasts. For example, the infamous teenage gang-rape charges were dismissed when it became clear that the alleged victims had really been willing participants. This was never mentioned in any newspaper, even though the arrests continued to be referenced long after the charges were dropped.

Nonetheless, Thompson does not attempt to represent the Hell's Angels as an unfairly persecuted group of normal individuals. The tales of random violence, sexual assault, and narcotics smuggling were all based in fact, but were also blown out of proportion. The bikers simply lived by a different set of

rules than the rest of society. An insult to any member was cause for physical retaliation by the entire gang, and it didn't matter if the offender was a police officer. A woman who willfully had sex with a Hell's Angel was expected to extend the favor to all other members of

the gang, whether she liked the idea or not. Swastikas and skulls were displayed to alienate regular people, not to actually signify a belief in Satanism or Fascism.

Drug dealing was not the primary mission of the gang, but just another way to make money. Therefore, the invasion of rural towns was a by-product of the Hell's Angel's code of conduct, rather than a goal in itself.

Regardless of his friendship with some of the most notorious Hell's Angels, Thompson's judgment of the gang is rather harsh. While the mainstream media portrayed the bikers as savages, left-wing radicals glorified them as a group of misunderstood revolutionaries. Thompson's view is more realistic – the Hell's Angels realized that they were ostracized from regular civilization and enjoyed the freedom of being social rejects. They didn't have any vision for the future, but just embraced their role as outlaws. Along the way, the club bought into their own hype of being modern-day versions of Jesse James and Billy the Kid. The bikers thought themselves to be greater than they were – but in the words of Thompson, they really were just “the sons of poor men and drifters, losers and the sons of losers.”

However, Thompson's depiction of the gang is most likely somewhat biased, due to the animosity that later developed between him and the organization. The Hell's Angels increasingly became

public figures; everybody wanted to use them for books, photographs and articles, but they weren't willing to compensate the club financially. Tensions built up when Thompson started being viewed as just another person who wanted to exploit the Hell's Angels story without giving anything in return.

Also, as anti-war sentiment rose to epic proportions, a rift began to grow between the gang and the liberal intellectuals that had been fascinated with the bikers' non-conformism. The Hell's Angels were from a rough, working-class background and despised the upper-middle-class college crowd who seemed to patronize them. In addition to this, the anti-war stance of the academics and hippies infuriated the group, who saw the peace movement as cowardly and un-American. In some instances, this conflict became violent when the Hell's Angels clashed physically with peacenik marchers. Hunter S. Thompson was firmly aligned with many anti-Vietnam activists, which further agitated his troubled relationship with the gang.

Throughout the book Thompson is amazed that, despite their propensity for giving beatings, he had never personally been "stomped" by any members of the Hell's Angels. As could be suspected, this streak of luck runs out at the end when the author is severely mauled by the mob of bikers. According to Thompson, the fight ensued suddenly over a small disagreement – which is insinuated to have occurred because of economic and political differences. He is saved from the pounding at the last minute before the gang "managed to fracture my skull or explode my groin." The maximum leader of the Hell's Angels, Sonny Barger, recounts the event quite differently. According to Barger's book, Thompson had been annoying the group for quite some time and finally crossed the line when he told

the infamous "Junkie George" that he was a punk for slapping his wife and kicking his dog. Thompson's stand against animal- and spousal-abuse is left out of his own adaptation of the story, but not because of modesty – he probably just didn't want to be known forever as the idiot who insulted a Hell's Angel.

Barger also discounts many of Thompson's other tales, such as the Hell's Angels peculiar initiation ritual in which they allegedly urinated and defecated on new members of the club. If we are to believe Barger, Hunter S. Thompson was guilty of the same sensationalism that he scorned the conventional media for. On the other hand, Sonny Barger wrote his book as a middle-aged man with serious health complications; he may have just been denying the wilder stories in order to save face for his family and his legacy. The bitterness between Thompson and the Hell's Angels is one of the few things they agree on. Barger describes Hunter S. Thompson as a "skinny hick," while Thompson ends his book with an angry quote: "Exterminate all the brutes!"

Although Thompson's literal accuracy is disputable, one should keep in mind that he is cherished for being the "creator of the aggressively subjective approach to reporting," known as Gonzo Journalism – in which personal interpretation is more important than the facts. Hell's Angels: A Strange and Terrible Saga is the first text in Thompson's study of sub-cultural dynamics. The book isn't quite as outlandish as the legendary Fear and Loathing in Las Vegas, but it offers the same fascinating glimpse into America's bizarre underworld. ●



The pen is mightier than the sword? Probably not but you could poke a damn eye out!

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**IF YOU
CAN'T BEAT 'EM
JOIN 'EM**

The Death of Eduction in America *Continued from page 16*

offered confused, and without worth. An unending stream of factlets linked together by hedging, second guessing, and “statements in quotes.” The result is that the modern American university sends its graduates out into the world with a knowledge base that consistently tests lower than high school graduates of fifty years ago. And this is inexcusable. If all things are relative, then the justification for education itself breaks down. Education becomes another hollow value. With no standard, the relativism championed in universities devalues the argument for its pursuit. If all things are equal, then ignorance is the same as knowledge. Education then becomes a

directionless meandering through the world’s inheritance of ideas. But after all, why bother? It’s all the same anyway.

The modern vision of ‘education’ is functionless and empty. It has become nothing more than an extension of ignorant adolescence. The students accept the university’s vision, or lack thereof, of an ultimate goal for education, yet share the same bias that education is still somehow categorically good, but without a goal towards which to work, and the standards, whether historical or otherwise, with which to measure one’s level of failure of success, in pursuit of that goal, there is no value in striving.

This is what the modern American university gives us: An extension of adolescence ending in apathy and an aversion to knowledge and self-improvement. This is the gift of the modern academy. It’s time to do better. The future generations of American intellectuals are depending on it. And for those who have fed steadily on a diet of this modern education, I must say that I realize that the previous statement is an intellectually unsupportable value judgment tending toward belief. It is also however, true.

Walking with Dinosaurs *Continued from page 11*

horns, constantly honking. Almost every car that went by honked its horn. It was difficult to hear amidst the small group of people cheering and the cars honking. I kept thinking about the horns, and then it hit me: these people have lives. Many of the anti-war protesters were angry at a system they blamed for their problems. This was evidenced in many of their signs advocating economic equality that had nothing to do with protesting the war. I guessed that many of them did not live 9 to 5 lives. It helped to explain how all of the neighborhood association people and middle class families could not make it, and also how many of them could stay out until 2 am to get maced and arrested. Pro-war protesters however, appeared to belong more to a group of people that had a living to make, a mortgage, and a family.

This also explained the volume of honking. It was around 5pm, when everyone was returning home from work.

Anti-war protesters create an insulating atmosphere where they can see nothing but support and feel extra good about themselves and their causes. This explains their frequent shock or horror when they meet someone with a different view. That’s what all the “cheering for themselves” was about. No one external to them was supporting them. They support each other. They are also able to get out more. They have a history of political activism and a tie to an era where such actions were glorified.

I understand now why there were so many people out in force against the war, and so few people out in support of it. It’s the principle of the silent majority. In this case, the majority is silent enough

to go about their lives without making a scene, and enough of a majority to garner effective public support for a war in Iraq to remove a brutal dictator. While the people of Iraq were cheering, people in Portland were protesting. There was something basically wrong with it. Iraqi’s could eat. They were free. And people in Portland were outraged. It’s so easy for well-fed people to cry for peace. The more they protest, the angrier and more resolute the silent majority becomes, and the less people care. As long as the silent majority is in power, these protests are just cool clips to watch on the evening news. ■

The Beer Tax *Continued from page 17*

persuaded to withdraw support or sanctuary from terrorists rests on the certainty and effectiveness with which they are confronted. The chronic failure of the Security Council to enforce its own resolutions--17 of them with respect to

Iraq, the most recent, 1441, a resolution of last resort--is unmistakable: it is simply not up to the task.

We are left with coalitions of the willing. Far from disparaging them as a threat to a new world order, we should recognise

that they are, by default, the best hope for that order, and the true alternative to the anarchy of the abject failure of the United Nations. ■

Richard Perle is a resident fellow at AEI



POSITIONS AVAILABLE

POSITIONS WITHIN STUDENT GOVERNMENT (SOME PAID, SOME VOLUNTEER) ARE AVAILABLE. PICK UP APPLICATIONS AT THE ASPSU OFFICE, SMSU 117.

APPLICATIONS DUE 4/16/03 BY 5:00 PM.

EXECUTIVE COMMITTEE

State Affairs Director	Equal Rights Advocate
Multicultural Affairs Director	Treasurer
Communications Director	Administrative Director
University Affairs Director	

STUDENT SENATE

- Representatives from:
 - Multicultural Cluster
 - School of Social Work
 - School of Education
 - School of Engineering & Computer Science
- 1 Graduate Student

ASPSU COMMITTEES

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| • Student Fee Committee | • Elections Committee |
| • Evaluation & Constitution Review Committee | • Activities Committee |
| • All-University Committees | |

LETTERS

Spectator's Intellectual High Horse

Dear Portland Spectator,

The Portland Spectator's recent exposure of preacher Dan at first glance seemed to be a logically constructed argument that exposed the hypocrisy of students' collective love for the right of free speech and their disrespect of Dan's right to speak.

In addition, SJ Campbell exposed the usual antics that go on between what Campbell calls ignorant students in enlightened -student- clothing and Dan. Campbell correctly points out that Dan has a firm grasp of his subject and the students struggle to come up with a good one-liner at best.

What the spectator and Campbell miss is that the argument isn't about free speech or the depth of knowledge about the bible students may or may not have. Certainly for some bystanders Dan's "speeches" are adversarial, demeaning, or otherwise offensive. However, I believe that for almost all PSU students and other bystanders the argument is really about the right of one individual to use public land for the purpose of

shouting his beliefs as loudly as possible. The consequence of which is to destroy the ability of the public, who pay for the park, to enjoy it. For many park users, a brief lunch, cup of coffee outside, or smoke break enjoyed in a relatively quiet setting is an enjoyable and even necessary break in the day. To have that opportunity removed on a daily basis by a single individual who apparently doesn't have a job to go to, therefore not paying the taxes necessary to maintain the very park he uses as his personal podium, is unacceptable.

It isn't anti-first amendment to place limits on free speech. Since the first Supreme Court sat the freedom of speech has been continuously refined in order to protect individuals while at the same time providing society-at-large some degree of cohesion, security and dignity. For example, inciting a crowd to violence is not protected speech, religious speech in publicly owned buildings is tightly controlled, and the courts routinely review cases that push the limits.

It isn't ignorance to not know as much about the Christian bible as a street

preacher. It isn't unreasonable to expect others to refrain from shouting their beliefs Monday through Friday in a public area that is used as a park for all to enjoy.

What is reasonable is to expect people like Dan to behave in a respectful way towards others. What is reasonable is to allow Dan to speak his mind in the same manner everyone else does in the park blocks, at a conversational volume. And what is reasonable is that the public should be able to enjoy what they pay for without being screamed at.

In the future, SJ Campbell and others at the Spectator should get off their intellectual high horse and realize that sometimes something is just annoying-- plain and simple.

Dan's ramblings may be the stuff of great debates but there is no intellectual debate going on when those of us who would like to enjoy the park are simply shouted at.

Sincerely,
Casey Flesch

Well Said

In this age of so-called political correctness, and the subsequent monitoring of what should be each individual's right to freely express their beliefs, feelings, opinions, and thoughts by the self appointed

Thought Police, it was refreshing to read an editorial which is a reminder of the real purpose of the First Amendment. What is at the heart of our right to Freedom of Speech is the premise all individuals are entitled to freely express thoughts, ideas, beliefs, and opinions, regardless of whether what is being communicated is seen as

offensive or unenlightened. The right to express oneself far outweighs any restrictions the Thought Police may attempt to place on individuals exercising the same right which motivates the actions of these very pretentious people, hypocrites who have given themselves permission to engage in the very same behavior they claim to oppose. "The New Thought Police" by Tammy Bruce, the former leader of the Los Angeles chapter of NOW, is a compelling discourse regarding the damage the

Thought Police are deliberately and maliciously attempting to impose on an

individual's right to disagree with any particular line of thinking deemed inappropriate by certain groups in this country.

With regard to the First Amendment, the Thought Police are the real enemies, not the individuals exercising the right which was given the first priority by our forefathers at the time the Bill of Rights was written.

Your reminder of what the First Amendment really stands for is appreciated.

Ed Cavin

The Beer Tax *Continued from page 17*

from Oregon.

Despite the doubts of those opposed to the bill, Nina Robart and her "Dime Committee" are not dissuaded. In the coming weeks they hope that interested

legislators, which Robart declined to identify by name, will assist in drafting the proposed increase, and submit the bill to the legislature. ■

HEALTHY BODY SICK MIND

BY SEAN H. BOGGS

The Right Opinion on the War in Iraq

I am for the war in Iraq

Yeah, I was one of those who stood and showed my support for the American troops in Iraq. I stood with the five other people in Oregon who also felt the same way as I do. I stood toe to toe with those foul-smelling protestors who felt the need to cause a disturbance. I spat in one of their faces and told them that after Iraq – they were next. They walked away after I said that. I showed them.

I saw the giant crowd that tried to take over the streets of Portland and I couldn't help but not care. I don't need to care because I am a veteran. That is right folks, I, Sean am a veteran. I have fought for my country, and died trying. So I don't give a napalm fuck about other people's feelings if they are not the same as mine. Some may call me a crazy, one-testicle, SUV driving, deer hunting homophobic, but actually, I am just a loyal Republican.

The Iraqi people need to be freed from their dictator. Americans need to die in order to protect the Iraqi people. Americans need to die in order to keep Saddam Hussein from killing Americans.

This is not about oil, but about freedom. Just like Viet-fucking-Nam. A country is screwed up, and only us Americans can fix it. We fixed Germany, France, Afghanistan, Canada and eventually Iraq will be fixed as well. Our own country is not as important. Our children's education is less important than the Iraqi children's education.

Bomb them, shoot them, do whatever we can. One day they will use chemical weapons and we will all die. I don't know about you, but I would rather die fighting for another country than fighting for my own country.

I am not one of those who take their issues and force other people to believe them like those fucking protestors. I

stand up for what is right, and may God erase your asshole if you do not agree with me. We will win this war and we will the next. We will keep winning every war that we start until the only enemies left are ourselves – and we will win that too, but...



Portland Tribune Pictures

I am also against the war in Iraq

Yeah, I was one of those who sat in the middle of 3rd and Burnside. I burned an American flag and ate the fucking ashes. I threw water bottles at those fucking pigs who tried to stop us. Goddamn coppers never know when to fuck off. I told all of those pro-war nancies that war is

wrong and that I would kick their ass for peace. I'm a peaceful guy who will beat up and vandalize anything that gets in my way for demanding peace. Give me peace or you're dead.

I was a part of that giant crowd who took over the streets of Portland and caused the mayor to crap herself with shit. I sat in the middle of the freeway and yelled at people who tried to drive by me.

"Hey, you are not allowed to drive because I am against the war!" I yelled. Some people told me that what I was saying didn't make any sense. But I slit their throats and now they ain't talking shit. I jerk-off in your general direction you jerk-off.

I am a man who does not shave his face. I only wear vintage clothing and I only listen to bands that play music that nobody understands. I have a girlfriend who never wears a bra and who needs to shave her pits and crotch. We are both vegans. We don't abuse anything that comes from the land, except pot. Pot is good. We make love instead of war and we don't wash our hair. We are conventional Democrats.

Protesting is freedom of speech. I have the right to say what I want and part of my right to speak freely includes sitting on I-5. I can interrupt traffic because of my right to speak.

George Bush is an asshole and war is wrong. I will take my peace believing beliefs and block traffic because that makes sense to me. I will do all this instead of volunteering at a library or at some daycare. I will do all this instead of going to school so that I can make a difference with my mind rather than my stupid ass sitting in the middle of a fucking street. Fuck war. ■

Iraqi*tv* GUIDE

MONDAYS



BAGHDAD 90210

-episode 8

Ahmed found two slices of bread. He thought he was lucky. But the two slices belong to the Fatwa gang. Now he is in trouble.

AFTERNOONS



ALL MY CHILDREN

-episodode 12,145

Uday Hussein commits another sadistic rape. Will Saddam frown?

TUESDAYS



Every Tuesday, four residents of Baghdad denounce President Saddam in public. See if they'll be able to survive the torture chamber. The winner gets painless execution.

LATE NIGHT



LATE NIGHT WITH SADDAM

The most entertaining program on Iraqi television, bringing you the comic stylings of Saddam every night as he interviews celebrities.

This week Saddam is out but MICHAEL MOORE is filling in.



The men of Normandy had faith that what they were doing was right, faith that they fought for all humanity, faith that a just God would grant them mercy on this beach-head or the next. It was the deep knowledge -- and pray God we have not lost it -- that there is a profound moral difference between the use of force for liberation and the use of force for conquest. - Ronald Reagan